

The Captive

(that hath long been in Captivity)

V I S I T E D

with the Day-spring from on high.

Or the Prisoner (that hath sitten in the Prison-house of woful darkness) freed into the everlasting light and Covenant of God, in which perfect peace and satisfaction is.

Written by way of Conference, and sent out into the World for the sake of those who have long groped upon the tops of the dark mountains, where the barrenesse and emptinesse is, without the knowledge of the true light to be their guide, that they (as in a glass) may see themselves, and read what hath been the cause why they have so long sought, and not found that they have sought for.

Given forth especially for the sake of the scattered people in *America*, by one who labors for and waits to see the Elect gathered from the four Quarters of the earth, known by the name of *Richard Pinder*.

May 9. 2. *The people that walked in darkness have seen a great light, they that dwell in the Land of the shadow of Death, upon them hath the Light shined.*

London, Printed for Thomas Simmons at the sign of the Bull and Mouth near Aldersgate, 1660.



(5)

TO THE
READER.

WHat here is written is for the sake of those that long hath been deceived and kept in Captivity, by expecting to receive Light and power in those things which are weak and beggarly, and so have been tossed too and fro, in the night of wofull darkness, where the Captivity and bondage is, out of which none but the Lord alone can deliver. Therefore this is written, that such as hath long layne in it, (expecting freedom through those things which they have been drawn to observe by the cunning devices and slights of men) that they may turn their minds, and expectations from Gadding abroad, to feel and know the appearance of the true Light in themselves which Christ hath enlightened them withall, and that by it they may search themselves, and see what hath kept them in Captivity, that

with the Light they may be led from it ;
 for to that end doth the true light appear,
 as thou that reads and understands this
 following discourse, will plainly see ; and
 that there is no other way whereby thou
 or any can come out of Captivity , but
 through believing in the Light , which
 shews unto you your sin and darkness,
 Which light is the free gift of God, and
 comes not through any outward means,
 but is freely placed in all to shew them sin
 and transgression which they are fallen
 into, and to lead out of it all them who
 believes in it, and follows it ; but is the
 Condemnation of all who hates it.

Written in the Island Ber-
 muda the 9th day of the
 3d. Month, 1660.

R. P.

THE

THE CAPTIVE VISITED: &c.



Captive.

I *That have long sitten in darknes, and under the shaddow of death, have heard a great Rumor of a light, that is broken forth ;*

of which I would gladly be informed.

Informer. Unto thee that hath long sitten in darknes, and under the shaddow of death, is *Light* now sprung forth, and the day from on high, visiting of thee, to give thee the knowledge of salvation, by the remitting of thy sins, under which thou long hast been oppressed, and groaned to be delivered from ; and the *light* (of which thou hast heard such a Rumor) is the way, which thy God hath prepared for thy deliverance.

Cap. But seeing I am yet in darknes, and that death doth yet over-shaddow me ; where

must I come to the knowledge of this Light, of which I have heard such a Rumor, & which thou saith my God hath prepared for my deliverance.

Inform. Seeing thou seemest to make such diligent enquiry concerning the *Light*, a Rumor of which thou saiest thou hast heard, and which I told thee, thy God hath prepared for thy deliverance; it therefore appeareth plainly unto me thou hast some desires to come out of the darkness, in which thou long hast sitten, and been over-shaddowed by. Therefore hearken and give ear, for the words of my mouth shall be words of truth, and easie to be understood as thou enclines unto the fear of the Lord. The *Light* which thou enquires after, and of which thou hast heard a Rumor, and which I told thee thy God had prepared for thy deliverance, to give thee the knowledge of salvation through the remitting of thy sins, under which thou hast long been oppressed, (that is it which shines into thy own Conscience, and lets thee see how darkness hath prevailed over thee, and how thou by it hast been subjected unto vanity, and how sin by the Power of it hath been brought forth, which hath brought forth death, which doth yet over-shaddow thee, that if ever thou can come to the knowledge of the
light,

Light, so as to lead thee out of darkness, which hath been the cause of all thy misery, thou must own it, in its appearance, which is in giving thee to see sin, and in reproving thee for it ; to the end that thy heart might be broken off from it, and by the *Light* joyned unto God, who hath immortallity, and dwelleth in the *Light*, with whom thy Souls peace is.

Captive. But what nearer am I for this seeing that I am in darkness, and that death still over-shaddoweth me, and that my sins still prevaile over me, though indeed as thou saist I find some small desires to be freed from this my darkness, but that which should enable me, and give me Power over it, that I find not. And also thou saiest that that is the *Light* which shines in- to my own Conscience, (which shews me my own sin and darkness) which the Lord hath prepared for my deliverance, which thing as yet I am not fully satisfied in ; for the *Light* which shewed me my own sin and reproved me for it, that I have neglected and not regarded, because those whom I follow for teaching, told me that it was but the *Light* of nature, or a Created *Light*, or natural conscience, and told me it was not sufficient to lead out of sin, and to give Power over it; but told me of a greater *Light* and power that should come by hearing them preach, and using them things which they call Ordina-

nces,

nances, and that that light and power which should come that way, should free me from the condemning power of sin, though not from that power by which it is brought forth. That as for this Light in my own Conscience which thou tells me of, I have not at all regarded, but have altogether rejected it, and dis-esteem'd of it; because those whom I looked upon to be Christs Ministers, told me that is was but natural, and not sufficient to guid me unto God; neither with- all could I comprehend it my self with all my wisdom; that I have looked upon it to be no more then the Light of nature, though indeed I found it present at all times, (namely the light in my own Conscience) checking, and reproving me for many sins that were committed in secret, which no mortal eye saw me commit; that if thou or any who have believed in it and obeyed it, would declare unto me in truth what the operation of it hath been, and what it hath wrought for ye, and what it hath led you into, and what it hath led ye from, I should lend a diligent eare; for indeed I have used all the waies and means which the aforesaid Teachers (whom I looked upon to be Christs Ministers) told me was the worship of God and his Ordinances, which they told me I must wait for the appearance of the King of Peace in, whose Salvation my Soul hath longed after; but tossed from Mountain to Hill I have been, and must needs confesse by wofull experience

experience, that as yet the resting place I have not found, neither am I any more satisfied within my self, which is the way to it then I was at first; I did adhere to those Teachers that told me the way to it was by hearing them give their meanings upon the Scriptures, which they told me was preaching of the word, and that by hearing them faith should be wrought, which thing I have been very diligent in; but alas no victory over my sin I find; that gladly would I be further informed concerning this Light within, of which I have heard such a Rumor, and which by so many both Teachers and people is spoken against as a thing not sufficient to Salvation.

Inform. Well, thy querie or rather complaint is something long; but perceiving thou hast made it from the honesty of thy heart, and from a true sence of thy present state, and condition, and doth in plainness desire to be informed; therefore the Lord hath the more opened my heart to declare unto thee those things which hath been hidden from thine eyes; that I shall endeavour, by the assistance of the light which comprehends all darkness, to inform thee therein. I perceive this is thy meaning in the beginning of thy last querie, that thou art no nearer for seeing thy sin and darkness, seeing that still thou art overcome by it, and that it prevails against thee.

Its

Its true, so long as thou doth not believe in the light (marke that) which shews thee thy sin, and darkness, but hates it, so long thou art made no nearer to God by it, for it remains in thee, judging, reproving, and condemning thee, in whatsoever thou takes in hand, in that the cursed nature is head in thee, in which is an unreconcilable enmity against God, who hath enlightned thee with his holy gift that through it thou mightest be redeemed out of the enmity, and made alive unto him who hath enlightned thee and for this end the Lord by his light which; he hath placed in thee, shews thee the darkness & the enmity which is in thy own mind, by which thou hast been led aside and captivated, willing thee to turn from it, by reproving thee for every work, word, and thought that is brought forth by the power of it, which is the power of darkness; that so long as thou takes not heed unto that which shews thee darkness, thou takes part and yields thy strength to the man of sin, who by his power doth suppress those smal desires which thou saith thou sometimes hath to be freed from the darkness; and so that which should enable thee and give thee power to the bringing forth those desires, hath been in trampled upon (namely the light which
reproved

reproved thee for thy sin) and not regarded according to thy own confession; that thou was not like to receive power to overcome thy sin, for it was they that received Christ (the true light) that received power to become the Sons of God, even those that did believe in his Name; so in that thou hast not believed in his light which he hath enlightened thee withall, thy sin hath remained, and hath prevailed against thee, which hath brought forth death, under the shadow of which thou yet sitteth as thou confessest; and thou saith thou art not as yet satisfied, that that is the light which God hath prepared for thy deliverance, which shines in thy own conscience, and sheweth thee thy sin, and darkness. O yes, thats the true and eternal light which shines in thy own conscience, and comes from Christ who is the Way, and the Truth and the Life; and thou having stumbled at this light which hath shewed thee thy sin, and reproveth thee for it, thou hast stumbled at the way, the truth, and the life, and so hath remained in the broad way in error and the death; that satisfaction thou wast not like to receive, being in the darkness and unbelief, where thou hast called good evil, and evil good, and hast put light for darkness

darkness, and darkness for light; and hath hearkened to such Teachers as thou speakes of, that told thee, the light that convinced thee of sin was naturall, and Created, and thou having lent thy ear unto such, thou hast been deceived and led aside from the path of life, and hast spent thy money for that which is not bread, and thy labour for that which hath not satisfied, but hast fed upon the husk and sought the living among the dead; that thy Soul hath not delighted it self in fatness, but thou hast thought to have life in those things which are empty, and unfruitfull, and hath followed the lying vanities of such as hath told thee the light which shewed thee thy sin, and darkness is natural; and the more thou listened unto such, the further into darkness thou wast led, and thou being in darkness was not like to comprehend the light by all thy wisdom, for thy wisdom is reprobated from God, and in that it stands, in that nature that is contrary to the light which is incomprehensible, though it shine in darkness, yet the darkness cannot comprehend it, which maketh all them in whom the power of darkness beareth rule, so reproch it, and oppose it, withal their might and strength; for by the light the bounds of it is set that it cannot pass,
but

but it is seen and comprehended. So the light is that which is given to thee and all to lead out of darkness ; therefore let thy eare be open to Instruction, and according to thy promise listen with diligence, and apply thy heart to know that wisdom which the fear of the Lord is the beginning of ; for I shall open my mouth, and my tongue shall utter things which hath been hid from the wise & prudent, which God is now revealing unto babes that are begotten by him, and born of the word of life, by which he hath opened my heart to declare unto thee, and to all that are weary of the invented waies which man hath sought out in the time of darkness, which thou saith thou hast a desire to come out of, and to be freed into the light of life ; but thou hast not known him that hath prevailed to open the Seale wherewith the Fountain of light, life, power, and glory is Sealed, and hath not been known open in this night of thick darkness, which thou saith in thy first querie unto me, thou hast long sitten in ; so encline and bow thine eare, for the word of the Lord is towards thee, that out of this night of wofull darkness thou might be brought, in which thou hast long travelled and groped without the knowledge of the true and everlasting light, to
be

be thy guide; of which now I shall open my mouth to declare of its appearance and operation which hath been effectually in me and many others, who through it hath obtained mercy of the Lord, and am counted worthy to bear testimony of the same among the Nations, which hath been overspread with Clouds of darkness; and the Lords witnesses we are that he is now risen undoubtedly to destroy the covering of darkness, which hath been cast over the face of all Nations; and this is the message that we have received of him, and which we are sent to declare, that he is light, and that in him is no darkness at all; and this Testimony we give of him unto all people, to the end they may be brought unto his light which he hath enlightened them withall, that in his Name they may believe and receive life everlasting, that their sins may be remitted and blotted out, when the times of refreshing shall come from the presence of the Lord.

Captive. But before thou begin to open thy mouth to declare of the appearance, and operation of this light, I would gladly know if thou mean the light which is so much spoken of, that enlighteneth every man that cometh into the World that I may know whether I have a measure of it, or no.

Inform.

Inform. The light of the appearance and operation of which I am ready to open my mouth, is the light which Christ, (who is the Covenant given of the Father) hath enlightened every one withal, the appearance of which in every one is pure, living, and eternal, and is a swift witness in all, against all unrighteousness of what kind or sort soever; and the least measure of it, is purity it self, life it self, righteousness it self; for it comes from him who is the Fountain of all good, who was before all things, and is eternal, everlasting, and endures for ever, who is the beginning and the end of all things, yet not known by any, but as they through his light which he hath enlightened them withal, comes to have their hearts and mindes redeemed out of all fading and perishing things, which the hearts and minds of the Children of men are enclined unto in the fall, and transgression in which the Lord of life and glory is not known; but he obeyed and fits as Lord and King that hath subverted the hearts of all man-kind from their Maker, and keeps them in subjection unto himself, bringing forth fruits of unrighteousness, by which the Lord is provoked unto wrath and displeasure; he that Created man for his own glory; but behold

man is become alive, and a Servant unto him that did not abide in the truth, and is become an alien and a stranger unto him who is the God of all truth, from whence every good and perfect gift proceeds, who sent forth of his own life into the World a perfect gift to enlighten it, the word of life by which all things was made, and the life which had been slain from the Foundation of the world did he manifest again in the world, to reconcile those again unto himself that did believe, that they might receive his knowledg again, which through transgression they had lost; that man became without sense or feeling of the love, life, glory and power which God at first placed him in; that he became brutish in his knowledge, and drinketh in iniquity as the Oxe the water; that all flesh hath corrupted its way; that none doth good, no not one. Hear is the estate of all mankind in the fall, seperated from God by that enmity which is unreconcilable; namely the carnal mind which is not subject to Gods Law, neither indeed can be; So the appearance of God again unto man, and in man is by his own gift with which he hath enlightened him, in reprovng of him for his transgression, and in shewing him how he is a servant of sin, and how
that

that death and the curse hath passed over him, and how they have swallowed him up, and how Hell and the powers of darkness hath prevailed against him; and that which gives man to see this, is the gift of God, with which he is enlightened; and they that comes to be redeemed again unto God, will first see how these things hath ruled over them, and also they will see there is no other way whereby any can be redeemed from under the power of death and Hell, but by believing in the gift which comes from God; nor that they can attain unto life, strength, and Salvation any other way but by receiving, and walking in the gift with which they are enlightened, the appearance of which is pure as I said unto thee; who did enquire what the light led into, and what it led from; now thou that hath stopped thy ears at its cry, thou mayest see darkness hath prevailed, and death hath taken hold; that under the power of them thou yet sitteth; and this is the state and condition of all that stops the eare at the cry of the light in the conscience; which cries for purity and righteousness; that I may answer thee in short, purity, and righteousness, is that which the light, (unto which I inform thee) leads into, and impurity, and unrighteousness,

is that it leads from ; for impureness is contrary to its nature, and that is it which the light condemns for, as thou may well remember how often it hath reprov'd thee, and broken thy peace, when thou followed thy own hearts lusts, in committing those things which thy heart lusted after; and also thou mayest remember that at some times when thou gave heed to it, and by it was restrained from the evil, that it raised up some good desires in thy heart to walk in the way of God, and to come out of the vanitie which thy mind was captivated by; wch desires I hope thou art not yet wholly without, though thou hast followed such guides and teachers long that hath laboured to perswade thee, that the light of which I now speak is naturall, to wit, the light which shews thee thy sin and darkness, which if thou would hearken to, would let thee see that thy following such guides and teachers hath been a great cause of thy so long travel in this great darkness, which thou art sensible thou art yet in, and out of it none but the Lord alone can deliver thee; therefore his light he hath placed in thee freely, to shew thee the darkness in which thy mind is ensnared, and thy soul captivated, and his light is freely given unto thee, to lead thee

thee out of it; and doth not come by hearing man interpret and give his meanings upon the Scripture, but is freely given of God; which makethose which says light and faith comes by hearing them speak their imaginations of the Scriptures, soreproach it, and call it natural; to wit the light (which convinces of sin) which is the free gift of God, and cannot be bought and sold for money, as those that call this light natural do their meanings which they give of the Scriptures, which were spoken forth freely from the gift of God, and are of no private interpretation, ne ther came by the will of man, but are to be read and fulfilled in the same spirit by which they were spoken forth; though such as deny the light which Christ hath enlightned every one withall, Tell their meanings and interpretations which they give of them, and calls so doing preaching of the word; and tells people light and faith must come by hearing of them; but the Lord is discovering of their whoredom and redeeming his flock out of their mouths, and the Scriptures also, that they shall deceive the simple no longer by their false interpreting of them, and by their false meanings which they have given of them, for the Lord is bringing his out of

Captivity, and freeing them into his own Covenant of light where they shall be taught of him, and shall not need to say every man to his neighbour and to his Brother, know the Lord ; for they shall all know him from the greatest to the least. So thou that hast adhered to such teachers as told thee that the light which convinced thee of sin, and shewed thee thy own darkness, was not sufficient to lead unto Salvation ; but told thee of a greater light which must come by hearing them, which must free thee from the condemning power of sin, though not from that power by which it is brought forth. I say unto thee, by such thou hast been kept in captivity, that thy sin hath still ruled and had power over thee ; and thou still by the light in thy Conscience art condemned for it ; that the King of peace thou wast not like to know, nor his Salvation which thou saiest thy Soul longed for ; in that thou hast rejected his light which appeared in thee to convert thy heart unto himself ; but thou not believing in it, but adhering unto such as told thee it was but natural, thou still hast remained a stranger unto him, though thou wast diligent in observing those things which the Kingdome of God comes not by, for it comes not by
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observation, neither stands in Words, but in Power, of which thou daily wilt partake as the light (which thou so long has rejected) comes to be thy guide, in which thou wilt feel life, glory, and vertue spring forth; and then thou wilt clearly see they that told thee the light (which shewed thee thy own sin) was naturall, are enemies unto thy Soules rest and peace.

Captive. According to my promise and thy desire, I have lent a diligent ear, and taken good notice of thy words; that I do plainly see, the cause of this my so much darkness and long travell, and running from Mountain to Hill, hath been because I have not been informed to this light, of the appearance and of the operation of which thou hast spoken; that gladly I would be further informed concerning it, how I may discern the appearance of it in my self; seeing thou saith that I and all men have a measure of it given unto us.

Inform. Seeing thou art sensible that the cause of thy great darkness and wandring astray hath been because thou hath not been informed to this light, of the appearance & operation of which I have spoken; therefore I shall endeavour to inform thee how thou maiest know the appearance of it in thy self, by its nature and quality;
for

for its contrary to all uncleanness either of flesh or spirit, and stands a witness in thee for the Lord, bearing Testimony in thy own Conscience that he is against all unrighteousness, impurity and unholiness; that when thou goes into these things, he by his light reproveth thee, and shews thee thou ought not to give thy strength nor yeild thy members servants to such things; but that thou ought to give thy strength, and yield thy members Servants unto him, who by his light calls for purity, Righteousnesse, Equity, and Justice in all things; and this is that which thy God requires of thee, to love mercy, and to do justly, and to walk humbly with him.

Cap. Thou say'st I may discern the appearance of this light, (to which thou dost inform me) by its nature, and quality, in that its contrary to all unrighteousnesse, and reproveth me when I go into it; which thing I do plainly see, and am very sensible of, that it doth condemn me and trouble me, when I act any unrighteousness; but the thing I desire to know, whether if I take heed unto it, it will keep me out of the unrighteousness, which it is so ready to reprove and condemn me for.

Inform. Thou being sensible (as thou saith thou art) that the light to which I
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inform thee, to wit, that in thy own conscience, that it is very ready to reprove and trouble thee when thou acts any unrighteousness; well according to thy Querie I shall answer thee. The light to which I inform thee, is that which shews thee when thou hast an evil intent or purpose in thy heart, to wrong any, or to do any injustice in what sort soever; now if thou take heed unto that wch shews thee how these things would conceive in thy heart, then thou wilt learn true judgment within thy self, whereby the evil and self (that would joyn with it) will be judged; that when the evil before mentioned would appear to operate, it by the true light wilbe condemned; and so thou having thy mind exercised in the Principle of light; thou wilt feel the sufficencie and ability that is in it, to destroy the evil in its appearance; and as thou comes to feel this, indeed and in truth, then thou wilt know the light which was so ready to condemn and trouble thee, when unrighteousness was committed, as ready to give peace and preserve thee out of all the snares and temptations of the wicked one, who hath long led thee Captive at his will, in that thy mind hath not been informed, directed nor guided by the true eternal light.

Cap.

Cap. Truly I see and am very sensible of this also, the cause why my sin hath so prevailed over me, is because I have not taken heed unto this light which shewed me when temptations did arise in my own heart; but that I have given way unto them, that sin hath been brought forth, and it hath brought forth death, under the shaddow of which (as I told thee at first) I yet sit; but me thinks I am somewhat encouraged for the time to come to take heed unto this light thou informs me unto, in that thou saith, sufficiency and ability is in it to overcome the evil in its appearance; and in that also thou saith, as by it am kept out of the evil, it will be as ready to give peace as ever it was to trouble and condemn me when I had committed unrighteousness; and as I remember thou told me it is able to keep and preserve me out of all the snares and temptations of the wicked one, which thing hath not been counted credible by either Teachers or people, among whom I have walked; but we have rather cryed out as heresy, and blasphemy that any should say they are free from sin in this life; but indeed since I fell into conference with thee, and that thou hast informed me to this light within, and that by it I feel my understanding somewhat opened; I dare not judge it as a thing impossible, but that people may be thoroughly washed and cleansed by the blood of Jesus from all sin and unrighteousness.

ness while bear upon Earth; that if it should please the Lord to open thy mouth to inform me any further, I should gladly lend an care.

Inform. Well, being thou seest the cause why thy sin hath so prevailed against thee, hath been because thou hast not taken heed to the light, which shewed thee when temptations did arise in thy own heart; and seeing thou hast received some encouragement for the time to come to take heed unto it, namely the light which I did inform thee unto, which hath shewed thee thy own darkness; now that thou may mind thy own condition, I perceive that is safe for thee and not to seek to comprehend things in thy own wisdom; but wait to feel thy self comprehended into the light which thou told me at our first entering into conference, thou hadst a desire to be freed into; for consider darkness is that which thou hast been captivated by, and light is that which hath been hidden from thine eyes; but now thou finding it somewhat opening thy understanding, it is safe for thee to abide in it, and not to reach at things above thy measure, least thou be beguiled and deceived again; for as I told thee before, thy strength, sufficiency, and ability

in the measure of light, which thou saith in some measure hath opened thy understanding; that if thou go before it, thou goes from thy strength and stay; and then the enimie which thou hast been so long captivated by, he can toss thy mind; and lead thee what way it pleaseth him; so in short thy profiting unto God stands in thy own measure of light received from Christ; for abiding in it, thou wilt see more light, and witness the Day-star arise in thy heart, which will be more joy, gladness, comfort, and satisfaction unto thy soul, then ever thou tasted of, while thou followed such Teachers, and walked amongst such people that cryed heresie, and blasphemie, that any should expect to be freed from sin in this life. For thou mayest remember while thou walked among such, that thou was wholly in darkness; for thy ear was stopped at the cry of the light, which now in some measure hath opened thy understanding, that thou dare not judge that is impossible, but that they which believe may be Cleansed throughly by the blood of Jesus. Therefore it is none but such teachers and people that calls the light natural (such thou told me thou did adhere unto in the time when thou was so tossed from Mountain

Mountain to Hill) that cryes heresie and blasphemy, that any should say they are freed from sin in this life ; but now thy understanding being somewhat opened by the true light, thou sees all things possible with God ; but while thou stood wholly in that nature which hated the light, thou was in the unbelief, and so judged according to thy blindness ; and as thou saw it was in thy self, and measured the Saints conditions by thy own ; as *Paul* and others ; that thou knows full well those teachers, and people that hates the light, which Christ hath enlightned every one withal, and calls it natural, that they cannot believe any such thing, that any should be wholly cleansed from sin while here upon Earth, but accounts it as delusion that any should have such a faith in them that they may be wholly clenfed ; but little I hope, I need to say unto thee concerning them ; for thou knows well thy self upon what a bad Foundation thy faith stood while thou followed such Teachers, and walked among such people, *Videlicet* such as cryed Heresie and blasphemy, that any should say they witness freedom from sin while here upon Earth.

Captive

Captive. I hope the Lord will further shew me the things which long I have sought after; for this now I plainly see that my profiting unto God, stands onely in the measure of Light, which Christ hath enlightened me withall; and also the Lord through his tender mercyes with the day from on high by which he hath visited me, hath letten me see that the cause of all this my want hath been, that I have not minded my own Condition, but hath rather sought to comprehend things in my Earthly wisdom, which now I see is foolishness with God, and hath separated me from the knowledge of his wayes, that I was not like to see into those things which do pertain unto life eternal, neither into the Saints Conditions which I read on in the Scriptures; because I knew not a measure of this Light within to be my guide, which now I see the Scriptures were spoken forth from, and remains as dark sayings unto me and all men, untill our understandings comes to be opened by the true light which leads to the fulfilling of them. For as thou sayest while my ear was stopped against the cry of the true light, then I measured the Saints Conditions, and judged of them according to my own darknes; for the faith I was in (or rather unbelief) gave me no victory over my sin, in that I did not believe in the Light which Christ had enlightned me withall; though I professed faith in him, and did strive

strive many times within my self to believe that
 all my sins past and to come were done away in
 him ; yet still this light which came from him
 (namely Christ) and shined into my own Con-
 science, did shew me that my sins were standing
 and was unblotted out ; and that I was an
 enemy in my mind unto his life, in that sin was
 brought forth , and that with my mind I served
 it ; and as thou said my faith stood upon an un-
 sound Foundation, as I now plainly see; for it was
 gathered from without me and not from any
 knowledge of Christ made manifest within me,
 the hope of my glory , but was wholly built upon
 my own Imaginations, which did arise out of
 that ground which did hate the appearance of
 Gods grace; that when it at any time did appear,
 reproving me for the vanity my mind was run
 into, it was rejected, in that the teachers (whom
 I followed) told me it was but a restraining grace
 and not saving ; and by their perswading of me
 I was strengthened in my Imaginations ; that I
 went on in rebellion, not taking heed to the ap-
 pearance of Gods grace, which did appear to
 lead me out of my sin and vain conversation ; but
 being perswaded by the aforesaid Teachers that
 I must not expect such a thing as to be freed
 from sin in this life, this pleased my carnal
 mind and strengthened me to go on in Rebellion
 against the light which did condemn me for it ;
 that I would have reasoned ; had not Paul a body
 of

of Sin? and what must I expect to be freed from sin more then he? But indeed in all that time I thus reasoned, I never had true peace, neither indeed was like to have; for now I see that it was the enemy of my Souls rest and peace that thus reasoned and pleaded for sin, which is the Devils Kingdome; and that they are his Ministers that perswades people that they must not expect to be freed from sin so long as they live, which now I see is a Soul-destroying Doctrine, and is not received by any, but they that be in the unbelief; for as I told thee (see my understanding was somewhat opened by the true light, I see all things possible with God, and that faith as a grain of Mustard-seed; is able to remove Mountains; that though I see the body of sin yet standing, I dare not but believe, he who by his appearance hath given me to see it, is able to destroy it and as thou knows well this is my condition at present, that gladly I would be further informed; for I find Paul speaks of such a condition, and speaks of an overcoming also; that I would know whether he witnessed an overcoming any other way but through the light, which gave him to see that sin was grown up to have a body.

Inform. Being thou art sensible that this reasoning with flesh and blood, and following such Teachers as did please the carnal

Carnal mind, in pleading for sin, hath been it that hath caused thee to err from the way of thy Souls rest and peace; which was wholly hidden from thine eyes while thou regarded not, but stopped thy ear at the cry of the Light, which Christ hath enlightened thee withall; and while thou framed a faith according to thy own Imaginations, which gave thee no victory over Sin; but that with thy mind thou served it, in fulfilling thy own hearts lusts, which led thee a side, and warred against thy Soul, which now thou art to wait to be delivered from; to know Christ thy Souls saviour to be revealed in his own light the hope of thy glory; to destroy and take away thy sin which long hath seperated & alienated thy mind from the life of God; that thou hast been a stranger unto his Covenant of Promise, by reason of the hardness and impudency, that thy heart was hardened in, by consulting

C

with

with thy imaginations, and by lending an ear to such as perswaded thee, that the appearance of the grace of God (which did appear to lead thee out of thy sin and vaine conversation, was but a restraining grace, and not able to save thy Soul. Oh blindness and ignorance, that ever thou or any should lend an ear to such; Is not the grace which is able to restrain from sin, saving? For what would thou or any be saved from, if not from sin? For hath not sin been it that hath kept your Souls in death; and is not sin the cause of your condemnation? And is not the grace saving which the Apostle saith hath appeared unto all men; which taught them that denying ungodliness, and worldly lusts, they should live godly and soberly in this present world; that so as long as thou rejected the appearance of this grace thou was not like to know Redemption from thy Sin, and vain conversation; For
 thou

thou confest thy carnal mind which is at enmity with God, was at liberty and strengthened, which the grace appeared to mortifie ; but it having been pleased, thou wert not like to please God, nor to obtain mercy with him to overcome thy sin, but was short of the life the Saints was in that spoke forth the Scripture, and so could not measure their conditions , nor see into the mystery the Scripture speaks of ; thou being in the unbelief, and reprobated in thy mind in that, with it thou served sin, in fulfilling the lusts of it ; that so thou may see there hath been a great difference between the condition that *Paul* speaks of (about which thou reasoned) and thine; For he in that time when he saw the Law of sin, which was in his members, warring against the Law of his mind, and the wretched state; he with his mind served the Lord, but thou sin, as thou confessest in that time, when thou

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regarded

egarded not, but dis-esteemed and rejected the light which appeared, shewing thee thy sin ; but now the Day-spring from on High, having visited thee, thou plainly sees that faith as a grain of mustard seed is able to remove Mountains ; that I may answer thee in short, the overcoming *Paul* speaks on, and witnessed, was obtained through the Law of the Spirit of Life, which first discovered the body of sin unto him, and the wretched estate which made him cry out who should deliver him ? how the Law of the spirit of life which was in Christ, that delivered him, and set him free from the Law of sin, and Death ; which for a time was in his Members.

Captive. *What thou hast spoken I clearly see is Truth ; for I finde the light in my own Conscience bearing witnessse to it ; which Light also I now see is to be my guide ; and for the want of*
the

the knowledge of it, I long have gone a-
 stray, and erred in judgement, in the
 things pertaining to my souls peace; and
 especially about the appearance of the
 Light, which long I desired to see; and
 though it was near me, even in my own
 Conscience; yet being drawn aside, by an
 evil heart of unbelieve, and by such teach-
 ers as was in the same unbelieve; I have
 stumbled at the true light, which appear-
 ed so near me, which the Lord through
 his visitation hath caused to shine forth
 of darkness; that all the dark wayes, in
 which I have long walked, and gone a-
 stray in, I now clearly see and compre-
 hend; that I hope for the time to come,
 the Lord will giude my feet in the way of
 peace, in that he hath shewed, and made
 manifest unto me, a measure of his own
 light, to prepare me a way through the
 wilderness; that though I walk through
 the valley of the shadow of death, yet I
 will not fear, seeing the Lords love hath
 so largely extended to me; that after the
 time of this long darkness, he hath caused

*Light to shine forth, and his day to
 spring from on High which hath light-
 ed upon me, that hath long sitten in
 darkness, and long gone astray as a sheep
 having no shepherd; and that hath been
 as in a pit, where there hath been no
 water, and hath lain long as in a Prison-
 house of wofull darkness, under the
 chains of which I have long been kept,
 even nigh without hopes of deliverance;
 yet now I see the Lord hath fulfilled his
 Promises, who said he would give him
 that should be for a Covenant of light un-
 to them that sat in darkness; and to bring
 forth the Prisoners out of the Prison-
 house; and to deliver the Captive out of
 Captivity, and to Proclaim liberty, & the
 acceptable yeare, & the day of vengeance;
 to comfort those that mourned. And
 the Lord hath according to his Promise,
 sought out that which was lost, and is
 bringing back that which hath been
 driven away, and hath been scattered in
 the Cloudy, and dark day; in which
 I (with many more) were deceived by
 such*

such Teachers as before I told thee of ;
 who called the Light which Christ hath
 enlightened every one with all, natural;
 and such as set up their own imaginati-
 ons and carnal Ordinances; and tells peo-
 ple they must observe them, and wait for
 the appearance of Christ in ; and such as
 tells people they must live in sin, as long
 as they live ; let me be a warning
 to all, for following such Teachers any
 longer ; who long was led a stray by such,
 from the light which now (through the
 visitation of God) , I see is my way,
 guide, and leader into the fold of ever-
 lasting rest ; the appearance of which I
 found very near me, though I stumbled at
 it until I was Infirm'd.

POST-



Post-script.

Much more might be written (then here is) concerning the visiting and bringing of the Captive forth of captivity; but this is the sum of all, the eternal and everlasting light having shined forth; which as it is waited in, discovereth, and breaketh the chains of darkness, under which the captive hath been kept in the grievous oppression by the sin and corruption, which hath abounded and been brought forth through the motions of the evil; which the light being received and believed in, will shew the appearance of; and so as its walked in, take away the evil, and the bond of corruption; and will reveal life, and bring deliverance
unto

unto the captive, by taking away the evil in its apearance ; whereby the mind with the true light, will be informed , and guided up unto God, who hath immortallitie and dwelleth in that light which no mortal eye can approach unto ; but is onely revealed as the mind is made single by the taking away of the darknes , which makes the eye of every ones mind evil (that doth not believe in the light which Christ hath enlightened every one withall) , that their whole body is filled full of darknes , and yet the light shineth in darknes , by which the captive (which through the darknes is kept in captivity) is visited through the tender mercyes of the Lord, who so loved the world that he gave his onely begotten Son a light into it , which enlightneth every one that cometh into the world that through the light they might believe and be saved from the darknes which hath blinded the eye of all man-kind,

man-kind, untill they came to feel the true light in themselves discovering the darkness unto them, and leading them from it. And so as this is witnessed, the eye is made good again; and so cometh the body to be filled full of light, in which the seed (which hath been captivated through the darkness) rejoiceth, and praiseth the Lord for his deliverance; that I say this is the summe of all (the appearance of the true Light being felt) though much more might be written concerning the release and deliverance of the Captive, and Prisoner of hope; for darkness is onely that which doth Captivate and Imprison; that light is onely that which must lead out of it; and concerning this light, of the appearance and operation, of which I have spoken, and informed all such as feels themselves captivated with the darkness but many of the Servants of the Lord (before me) hath written large and excellent

cellent Declarations, for the information of such as have any true desires in them, to be freed from that great & gross darkness which lieth over all, in the fall & transgression, & also that such as despiseth the visitation of God might be left without excuse; that the things which we bear Testimony of, is not of our selves, neither have we received them from man, but from God alone, whose visitation and love we bear witness unto, though by the world we be despised for it; and unto such I do not direct this, but unto them who are weary and feel the load of sin, that they through the everlasting light may be led from it to partake of the Power of the endless life, which freeth from the Power of death, which all are over-shaddowed by, till the day of visitation arise upon them, which onely is known as the light is received which discovereth to every one their own darkness; that most
 unhappy

unhappy are they that doth reject the appearance of it ; for such letteth the day of their visitation pass over their heads that it will be hid from their eyes when they desire to see it. So happy are they that while it is called to day, doth not harden their hearts against the reproofes of the light (which sheweth unto them their own sin and darkness but believes in it ; for to that end it is given, that through it all might believe ; and this is the true faith, and here the increase of it will be known, as the Light is obeyed, which from all Sin leadeth , unto Life eternal, all them doth follow it ; and freeth the Soul from all captivity, and bondage, into peace and satisfaction, which they cannot receive who rejecteth and turneth their Backs on the reproofes of the Light ; unto which I have informed such as have long layne in captivity, expecting freedom and help by observing of those

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those things which life comes not by;
for he that is the Light (unto which
I inform) is the life also , that what
is wanting , is in the Light to be
waited for.

THE END.
